

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—ISAIAH viii, 20.

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THE SOURCE OF THE CONFLICT.

Editor Juvenile Instructor.

WE must look beneath the surface if we would understand the nature of the conflict into which the Latter-day Saints are forced. On the surface it appears to be, on the one side, an effort of people who have lived for about forty years in territorial vassalage to obtain their rights under the Constitution; and, on the other side, it appears to be a disinclination to grant them these rights because their loyalty is suspected, their motives are questioned, and their willingness to maintain republican institutions and to grant to others, not of their religious faith, the same rights which they ask for themselves, is either doubted or denied.

But this is not all there is to this case.

There are other forces at work besides those that appear in surface indications.

If men doubt the existence of unseen influences—influences which belong to another world, let them carefully examine this warfare now being waged against the Latter-day Saints,

and they will find abundant proofs that there are other powers engaged than those which appear in sight.

Let these be denied as having anything to do with this warfare, and how shall we account for the malignant passions which find vent upon every occasion when we or our religion is mentioned?

Numerically we stand in our nation as about two hundred thousand to sixty millions, or as one to three hundred.

Why should we call forth such fear, such deadly hostility, such vehement denunciation, such fierce attacks, such streams of foul and putrid falsehood, such disregard of every principle of justice, and such plans for our overthrow and murder as are seen in so many directions?

Can this be accounted for by any thing in our teachings and conduct?

Assuredly not.

In proof of this, let me state a case. Suppose we were as guilty of wrongs as we are charged with being, which, of course, we emphatically deny, we

are not alone as sinners. Every one knows there are other people who are admittedly guilty of such wrongs as we are accused of committing. If, therefore, the treatment we receive is due to the wrongs of which we are accused, but of which we declare we are innocent, why is it that those who are really guilty of these evils, and deny them not, do not call forth the same anger and condemnation that are extended to us? If we are wicked, why should not the same treatment be extended to us that other wicked people receive?

It is well known they are not hated and denounced as we are.

It is clear, therefore, that wrongdoing by us is not the cause of the dislike and active hostility which we have to meet, and these effects cannot be accounted for in this way.

There are deeper and more far-reaching causes than this or any others that are alleged to exist, for the conflict that is going on.

They are spiritual in their nature, and though unseen are nevertheless widely felt. They are as real and active as anything we see in mortal life.

Satan knows that if Zion is permitted to stand, his power and dominion are doomed. All his efforts, therefore, are devoted to its overthrow and destruction. He uses every one over whom he has, or can obtain, any influence to help him in his purpose. They become his tools.

In this way alone can the phenomenal hatred of many people against "Mormonism" and the "Mormons" be accounted for.

Every step we take in advance is met by furious opposition. This has

ever been the case since the founding of the Church.

Sometimes wonder is expressed at the unfairness that is shown in the treatment of our question. The mendacity and the disreputable means which are used against us excite astonishment. Exalted personages, congresses, legislatures, courts, descend to measures that are very low and disgraceful, in order to strike a blow at an unoffending people, and we are surprised at these exhibitions; but when we understand who the author of all this hatred and animosity is, and how deeply interested he is in making the assault in this fashion, we need not be surprised. Satan has never hesitated to use any agency within his reach. He has been called a liar and a murderer from the beginning. He disdains all restraint. Those who are filled with his spirit are destitute of all conscience. They become utterly unscrupulous. They disregard everything that is sacred and honorable. Their entire aim is to destroy, and in order to destroy us they use every means within their reach. It is this spirit that has drenched the earth with the blood of innocence, that caused holy prophets to be slain without mercy, and the Son of God himself to be nailed to the cross. It is this fiendish spirit that led men to inflict the most terrible torture upon their fellow men in the days of primitive Christianity; and in our own generation, which professes to be the most enlightened and liberal that has ever lived, has permitted and practiced the infliction of the most heartless cruelties upon a God-fearing, humble, law-abiding people.

GOSSIPING.

BY R. V. R.

THE motives for gossiping are as various as the natures of those in whom this motive exists. First, there is a party who feel constrained, from their malice toward a second party, to fish up every bit of information detrimental to that party, and mixing with the delicious pabulum a titbit of scandal,

convey it to a third party, by way of warning against the development of any further degree of intimacy between the two. Then this second party, loth to keep pent up in their bosoms anything the world should and *ought* to know, roll that important communication off their tongues

as volubly as a fresh oyster glides down the throat of a hungry man. And when once the mills of the god of ill-fame are set in motion, there is no stopping of them, until the poor, unfortunate victim is ground to powder.

Then there is another kind of talking, promoted by the desire for popularity—notoriety, I should say. Although it may not be productive of as much harm as that above mentioned, it is equally as heinous and contemptible. It is both "double-faced" and "double-mouthed," but proclaims the deeds of all with the same pernicious tongue. This species of tattler never discovers but one face—the white one "with smiles of love adorned"—to the party present, so that a person of little experience in the world can rarely detect the duplicity contained therein.

Everybody is interested more or less in the doings of his neighbors; and he or she who will keep them posted is always a welcome visitor at their houses. This informant, happy in the thought that she is doing a deal of good, keeps the shuttle of every-day talk flying from fireside to fireside, mixing with the woof and warp of her narrative a little exaggeration, and constructing the quality to suit each party. Every one desires to be heard, and if he can't be heard in one way, he will in another. And as few people have the moral courage or inclination to close their ears to

a tattler, this plan is frequently adopted to obtain an audience.

There is, also, a species of gossip peculiar to the Emilia-like natures, which is productive of much harm. Weak-minded, unsuspecting and naturally communicative, they do not hesitate to talk in a loose manner of their dearest friends, and are much alarmed in the end to see what mischief their words, spoken with no ill-intention, have created.

Virgil gives a beautiful description of Fame, which illustrates the progress of ill-report or scandal from its incipency. But I suppose tattlers have existed ever since the world was created, else Solomon would not have written, "Where there is no tale-bearer, strife ceaseth." The best way is for sensible people to have nothing to do with them. Still, by that means you will not escape them. If you put on a sober countenance, and keep your tongue mostly within your mouth, you are libelled an "odd sort of person," and Rumor has her emissaries at work to detect the cause of this singularity. Then the current opinion, at first *whispered* around, is taken up by a bevy of tale-bearers, more loathsome than the Harpies celebrated by the Mantuan bard, and magnified and altered to suit the public, till it is either at last decided that you have been crossed in love, or are laboring under the pressure of some heavy financial losses, hence, are in a fit state for the insane asylum.

MORMONISM.

Cambria Daily Leader, published in Swansea, South Wales.

For the last few months the subject of this religious faith has frequently come under discussion in these pages, and the public have been invited by Brother Williams and the local elders of the church worshipping in Swansea, to listen to lectures which have been given by one of the twelve apostles—Brother Teasdale, of Liverpool—to learn all about the creed of the Latter-day Saints, what was their history, and what were the trials and fierce persecutions they have had to sustain during the last fifty years. It is really

astounding, if not perplexing, to understand why such fierce opposition and persecution have been manifested in Swansea to the Saints both before these lectures were delivered and after the flood of letters which have been written in the newspapers in explanation of their views, and in confirmation of their faith and practice. The Latter-day Saints believe in the same Lord Jesus Christ as other professing Christians do. They believe in the same Divine Father who is in heaven. They believe in the same

Holy Spirit who proceedeth from the Father and the Son, and yet hostility, coarse inuendoes, and unpardonable and wicked charges are being made against this body of Christians as to their immorality, their belief, and their social relations as citizens. It is quite true that the Latter-day Saints believe that in these latter days God in His mercy has sent to His church another witness, and that He raised up some fifty years ago for this purpose a prophet named Joseph Smith, who declared to the world the speedy coming of the Messiah, and who also declared that he was sent to bear witness to this awful, but blessed truth. In proof of his mission he produced to the church what he had discovered, namely, the Book of Mormon, which had lain concealed for ages, but which, by the Providence of God, he had re-discovered and re-translated into the English tongue. Now, whilst the Latter-day Saints earnestly believe in the word of God and in all its teachings, they also believe that the Divine Being used Joseph Smith as an instrument to arouse the nations of the earth to the speedy coming of their Lord, and to gather His Saints together, whither they were mercilessly driven to the shores of the Salt Lake in the deserts of Utah. Now the Latter-day Saints point out to European, and especially to English Christians, the facts of their history, how they were first organized as a church in the State of New York in 1830, and how they were so hotly persecuted there that they removed in a body to Ohio, and then, under even worse circumstances, to the State of Missouri, and again to Illinois, and lastly to the Territory of Utah. It would be too long a story to relate the many trials and unexampled sufferings which the infant church of the Latter-day Saints endured at the hands of the Gentiles. They were buffeted, maltreated and despised; they were robbed of their goods and chattels; they were deprived of their civil rights; their lands and their goods were confiscated, and the Saints were frequently massacred by the infuriated populace. At last they found a refuge and a home in the wilderness,

in a place where man could hardly exist, in an arid wilderness where no rivers abound, and in a place so destitute that Mr. Fremont declared to the United States Government, in his report, that chickens, which can exist almost anywhere, could not possibly exist in Utah. Another public man, a Mr. Bridger, declared that he would give Brigham Young a thousand dollars for the first crop of corn which came under the sickle. Mr. Bridger, in fact, felt that it was beyond the power of man or of human agency to change the nature or the character of this wilderness. But what a lie has been given to all this. At the present moment there exists in the Territory of Utah nearly a quarter million of Saints, and it is allowed on all hands and by competent authorities, that this community is the most industrious, the most loyal, the most law-abiding, and the most exemplary and moral people on the face of the earth, and that Utah has been reclaimed as the garden of the Lord, whilst their enemies at a distance still scoff and hiss at their peaceful endeavors, and malign their character. It is almost incredible to add that the Government of the United States join systematically in abusing their rights as citizens by confiscating their property and their churches. This is their intolerance. Like the Jews of old, to be a Mormon in faith is to merit the punishment of social ostracism and be denied the privileges of citizenship in a free country. . . . Every man, and especially every Englishman, should blush for shame to turn intolerant, or to exhibit its spirit by atrocious conduct. The battle of freedom of conscience was a long and bloody one in this country, and it is now too late in the day to revive the embers by fanning them into a flame when the Latter-day Saints proclaim themselves in our midst. To relight the fires of Smithfield would be a piece of horror too horrible to contemplate, and it is equally horrible to know that the prejudice against the Mormon Church is so strong, that but for the protection of the civil law, the disciples of this church would hardly dare to put in an appearance in Swansea. Let us hope,

therefore, that no disgraceful proceedings will mar their meetings. And let us also hope that all who attend will do so, determined to read, mark, learn

and inwardly digest the facts and the sentiments which they may there advance.

LIBERTY AND LAW.

S. W. R.

LIBERTY and law sustain relations to each other which should be understood by every member of society. Independence, liberty and freedom are words so frequently heard and commonly used as to produce little consideration of their real importance or worth, even in this "land of liberty" and "home of the free."

As there is no such condition as independence—absolute independence for man, it being only a relative term, and seldom appropriately used, it will not be considered here—but liberty and freedom, essentials to our happiness, are worth inquiring after. They are what all wish to enjoy, what all live for, frequently fight for, and for which many die. "Give me liberty or give me death," is claimed to be the wisest saying of a brave patriot. If death is actually preferable to life without liberty, our very nature demand that we search after liberty while life lasts.

This treasure, indispensable to man's happiness, can only be found inside the limits prescribed by law; never outside of them. Liberty is bounded by law, and this fact determines their true relation.

If a person is ever free and in the enjoyment of liberty, it is because law, or something superior to the law has made him so. All are amenable to law. There is no freedom from this condition. It is applicable to all intelligent beings, and to all material things. Law prescribes our bounds, limits our actions, determines and guarantees our liberties. A knowledge of law, therefore, is necessary to the enjoyment and due appreciation of liberty. If we keep the law it has no other demand upon us, and we are secured in all the liberty and happiness the law provides for.

So far as our political liberties are concerned, they are secured to us by human enactments, and these laws framed by humanity in all its many stages or grades of civilization and experience, partake only of that degree of perfection that belongs to the people, tribe, or nation from which they emanate. They consequently differ very materially in the extent of the liberty guaranteed, and the freedom which attaches to the exercise of those liberties. Those enjoyed under a republican form of government, such as that of the American people and nation, are generally esteemed above all others, as being best suited to the highest state and condition of civilized society. But while recognized as the best that humanity affords, it is not what is claimed for that higher law which is perfect and competent to secure all the liberty and freedom suited to a much higher state of civilization and intelligence than belong to earth.

As one form of human government on earth is superior to another in affording and securing these blessings to man, he is wise, and justified only when he chooses the best that comes to his knowledge and is attainable.

It is written "the law of God is perfect"—a perfect law of liberty;—that, then, is the law we are bound to choose, and no intelligent being can ask or desire more. Liberty and law, perfect, full and complete in their application to humanity is the law we need to learn and the liberty we wish to enjoy. This law being perfect, will certainly give to man the full enjoyment of all his natural rights, develop to the highest possible degree his love of liberty, and make him as free as truth and law are free.

Paul's exhortation to the people to "stand fast in the liberty wherewith Christ hath made you free," partook largely of the spirit and inspiration of Him who preferred death to life without liberty. Those made free by the Son, who was the lawgiver, He declared free indeed.

Now this great apostle was learned in the law, and reasoned with great force of argument to demonstrate the fact that there was a law of the spirit, adapted to the spiritual in man, superior to the law which governed the flesh; that one brought life and peace, while the other tended to death.

One law governs the spiritually minded, and another law the carnally minded. The law of the spirit is God's law, and when reason in man accepts the law and forms its judgment, he feels under obligations to obey it. In this matter of obedience or disobedience no question of motives can justify disobedience. The law requires obedience, and when a man begins to look about for motives to obey or disobey, he is guilty of disobedience, since he undertakes to decide whether he will or will not obey. The law precludes all question of motives. Law is God's reason for human action. Motives are the devil's reasons. The one degrades, the other lifts up into the spiritual and the eternal. Motives have to do

with legislation, with law-making, but not with law-abiding. There may be reasons for changing law; but while in force it demands obedience. A free will, therefore, acting according to the true idea of liberty, will always conform to the admitted law of right, to the law of the spirit.

Those who are governed by law—if by the law of God—may enjoy all the liberty of sons of God, and be perfected and sanctified by the same. This is the highest condition attainable and is only secured by submitting to law, within the domain of which liberty and freedom are complete.

Life, liberty and the pursuit of happiness—the important essentials of human existence—are not to be found outside of law. There you can find chaos, anarchy, the reign of passion, the bondage of sin, and sorrow, of death, from all of which man may be free by making law his shield and keeping within its bounds.

The laws relating to one's being, of both body and mind, the laws of society, of communities and nations, but above all, the law of God—that law which implants divinity in man, should be the study of everyone who would see humanity developed, man perfected, and dwelling where liberty and love are supreme, where wisdom and intelligence combined make sons and daughters of God.

UTAH NEWS.

(Summarized from Territorial Papers.)

Governor West has gone to Washington to urge upon Congress the necessity of making an appropriation for government buildings in Salt Lake City.

The Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in Salt Lake City on the 5th inst. The report of the proceedings will be published in the STAR beginning in our next issue.

The farmers of Pleasant Grove, Utah County, are preparing to plant a larger acreage in potatoes this season than usual. Some sixty car loads have been shipped out this spring for the eastern markets. It is said the granger finds this kind of crop pays better than any other with the same outlay.

In the suits against the Church, now before the Territorial Supreme Court, Moroni M. Sheets was subpoenaed as a witness on the 2nd of April, but refused to answer each and every question put to him by the prosecution. The Court held a brief consultation and then decided the prisoner to be guilty of contempt of court. He was committed to the custody of the marshal until he purges himself of the contempt or answers the questions or is dismissed by the Court.

The celebrated Shakespearian tragedians, Edwin Booth and Lawrence Barrett, filled a short engagement at the Salt Lake Theatre, beginning on the evening of the 30th of March. Othello, Hamlet, and Julius Cæsar were the pieces performed. The excitement created by the event may best be judged by the fact that people began to crowd about the door of the ticket office the day before it was opened for the sale of seats, and that one gentleman, a prominent merchant and official, paid \$100 for four tickets to one of the performances.

The Board of Commissioners on Capitol Grounds, consisting of Governor West, Thomas Marshall and James Sharp, of Salt Lake City; Joseph Stanford, of Ogden; A. O. Smoot, Jun., of Provo; Aaron Farr, of Logan, and Anthon H. Lund, of Manti; held a meeting recently. George E. Blair was elected secretary, and Messrs. Sharp, Smoot and Stanford were appointed an executive committee. It was decided to advertise for plans and bids for an iron fence to enclose the grounds, and it will be erected as soon as possible. It will cost in the neighborhood of \$10,000. The idea of grading the grounds planting trees, erecting buildings and joining with the city in building a reservoir, and generally improving and beautifying the property, was discussed at length.

Salt Lake County is a long way ahead of any other county in the Territory in the number and costliness of its canals. There are six large irrigating canals issuing from the river Jordan, four on the west side and two on the east, and the probability is that they will completely drain the river bed during the present year, and it is doubtful whether even then nearly enough water can be obtained from the river to irrigate the land located under the canals, as the Utah Lake is said to be very low and much less snow in the mountains than usual. It is a pity that the water now flowing to waste down the river cannot be held back in the Utah Lake until the season for irrigating arrives. The Utah Lake is a natural reservoir with sufficient capacity to irrigate the whole of Salt Lake County lying below its level, and it is expected some amicable arrangement may yet be made between the two counties to secure this desirable end.

It is announced that President Cleveland has pardoned William D. Newson, of the Eleventh Ward, Salt Lake City, and Peter S. Barson, of Clarkston, Cache County. The first named is granted a pardon on the ground of ill health. He was arrested on the charge of polygamy and unlawful cohabitation on May 8, 1885, and on conviction, was sentenced to imprisonment for three and a half years and to pay a fine of \$800 and costs. He had but a short time to serve. Mr. Barson was sentenced by Judge Henderson, on November 21st, to imprisonment for six months and to pay a fine of \$100, for unlawful cohabitation, and had less than a month to serve, exclusive of the committment for the fine. His plural wife died before his trial. The comment of President Cleveland upon the judge who passed sentence is a severe rebuke for his vindictiveness. It is as follows: "The death of his plural wife before conviction put an end to the convict's polygamy, and the law should have been satisfied if his sentence had been nominal."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 23, 1888.

THE CONVERSION OF A JEWISH RABBI

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LAST week we took occasion to refer to the conversion of a number of Lamanites—American Indians—in Arizona, under the labors of Elder Tenney, and alluded to the prophecies in the Book of Mormon that began to be fulfilled by the spreading of the Gospel and the manifestation of its power among that people. This week we have another circumstance to refer to connected with prophecies in the Book of Mormon that is equally gratifying.

In our summary of Utah News of last week will be found an item respecting Dr. Isaacson, late of Germany, and until recently a Jewish Rabbi. Last August, however, he announced, in the synagogue, his belief in Jesus of Nazareth being the Son of God—the Messiah. He was required by the authorities of the synagogue to recant under the penalty of expulsion; he chose to be expelled. Since then he went to America, and then made his way to Salt Lake City for the purpose of investigating "Mormonism." The result of that investigation, it would seem, is the conversion of the Doctor to the Gospel as revealed by the Lord to Joseph Smith. On the 25th of March, in company with President Angus M. Cannon, he attended the meeting of the German Saints in Salt Lake City, and was requested to make a few remarks to them in their native tongue. He commenced by reading the 31st verse of the 10th chapter of Moroni, in the Book of Mormon, which is as follows:

Awake and arise from the dust, O Jerusalem; yea and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.

He then added:

This is a prayer in which the house of Israel heartily joins. I am glad to have the opportunity of addressing the brethren and sisters in my native tongue, and to associate with them in holy worship in the house of our Father. Though I have been a Jewish Rabbi, I am now convinced that the Church of the Latter-day Saints is the true one, and teaches the doctrines of salvation. The principal labor resting upon the Latter-day Saints is to prepare for the second coming of Jesus, who will provide for the fulfillment of all predictions concerning every branch of the house of Israel. Joseph Smith commenced this great preparatory work, and it is for us to continue it to its

final consummation. If people of understanding would only open their eyes and look about them, they would speedily see that the Lord is working in a wonderful way to accomplish His purposes. In the persecutions inflicted upon the Latter-day Saints I am sorry that my Jewish brethren take any part. They should remember their own past history, and that for centuries they themselves have had to suffer at the hands of the Gentiles. A remembrance of these things should cause them to refrain from treating their fellow-men in any but a charitable way, and should especially help them to treat with kindness a people who are trying to live righteously and worship the God of Israel. I would earnestly urge my brethren and sisters of this Church to work earnestly for the salvation of themselves and fellow-men. They have great promises made to them, none of which will remain unfulfilled if they are true to God. The Lord is willing and desirous of blessing them, and through them the Gospel of truth will be carried to the ends of the earth, and the way be prepared for the coming of the Lord Jesus Christ, whom, I have come to know, was born and suffered for the sins of the world.—*Deseret News*.

The first Nephi prophecy concerning the record which he, by the spirit of inspiration, foresaw would be kept by his people, and be eventually revealed to the Gentiles; after saying that many among the Gentiles would receive it, and carry it to the remnant of his own and brother's seed; and that they would receive it and rejoice, knowing it to be a blessing unto them from the Lord, he adds:

And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightful people. And it shall come to pass that the Lord shall commence his work among all nations, kindred, tongues and people, to bring about the restoration of his people upon the earth (II Nephi xxx, 7, 8.)

The grand mission of the Book of Mormon is to be a new witness for God in this unbelieving generation; and as such, it is to go forth and assist in converting the Jews as well as other unbelievers, that Jesus is the Messiah, the Redeemer of the world. To this end was it written and preserved to come forth in this generation. The predictions contained in it respecting its going to the Jews, and convincing them that Jesus is the Messiah, are quite numerous. Mormon, who in the main is the author of the Book of Mormon, writing near the close of his record, and addressing the remnants of the house of Israel, says:

I write unto you, that ye may know that ye must all stand before the judgment seat of Christ; . . . and also that ye may believe the Gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witnesses besides him whom they saw and heard, that Jesus whom they slew was the very Christ, and the very God (Book of Mormon iii, 20, 21).

And again:

Now these things are written unto the remnant of the house of Jacob; and behold they shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant (Book of Mormon v, 12--14).

And now when we see one who was once a Jewish Rabbi accepting the Book of Mormon, and quoting the promises and predictions therein respecting his race, and glorying in the knowledge of Jesus Christ as the promised Messiah, we can but rejoice in the circumstance as an evidence that God is about to commence the fulfillment of His promises to that branch of the house of Israel. May God grant that His Spirit and power may be with this man, and make him a witness for Christ among his brethren; that the promises recorded by the Nephite prophet may have their fulfillment, and the house of Israel receive the blessings which God has held in reserve for them.

To the Saints we say, lift up your heads and rejoice—for by the Gospel, as contained in the Book of Mormon, going to the Lamanites, and their receiving it and enjoying its powers; by the Spirit of the Lord resting upon the Jews and turning their hearts and faces towards the promises made unto the fathers—we may know that the work of the Father has commenced among all nations and people, to bring to pass the redemption of Israel and all the Gentile Saints numbered with them. His work has begun, and He has promised over and over again that He will cut it short in righteousness; and soon we shall realize the blessing contained in the prophecy of one of old—

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. R.

THE situation in Europe is again becoming threatening. General Boulanger, the present popular idol of France, and the recognized "man of war" of his country, though lately turned out of the army for disobeying the orders of his superiors, has been elected to the French Chamber of Deputies by an overwhelming majority. So complete has been his success that it is thought the popular General will seize the supreme power in France, which, if he does, the world may well tremble for the peace of Europe. What makes the prospect more gloomy is the fact that the disease which for so long has threatened the life of the Emperor of Germany, is rapidly approaching a crisis, and his life is despaired of. His successor to the throne will be Crown Prince William, whose hatred of the French and impetuous nature will incline him to meet France more than half way.

A London correspondent of the *Liverpool Post*, referring to the probable crisis reached in the illness of the German Emperor, and the effect his death would have on the European situation, says:

What makes the situation peculiarly interesting just now is the crisis in France which has brought General Boulanger to the front. With General Boulanger in power in Paris, and the present Crown Prince on the throne at Berlin, the chances of the maintenance of the peace of Europe—which but lately seemed assured—will be grievously imperilled. It—as is now the scarcely veiled object—General Boulanger seizes the supreme power in France, all his earliest effort must necessarily be devoted to the satisfaction of the Army and the strengthening of the fortresses. His *raison d'être* is, if not war, at least the prospect of war, and it will be impossible for him, whatever good intent he may secretly cherish, immediately to assume a peaceful attitude. This touches the danger which exists on the side of Germany. Prince Bismarck always believed that the hour of attempted reprisals on the part of France against Germany was only deferred. His policy has been to bring on a crisis before France has had time to further complete the rehabili-

tation which has been sedulously followed ever since Sedan. This time last year, about the time General Boulanger began to appear over the military horizon, he had decided that the hour had come, and a state of things was brought about which, according to Lord Salisbury's guarded way of putting it, was somehow or other warded off. But with the old Emperor in his grave, the Emperor Frederick also passed away, and the firebrand William on the throne, there would be too much reason to fear that any military manœuvre which President Boulanger might feel it necessary to indulge in would draw fire from Germany. R.

WORTH REMEMBERING.—That the tongue is not steel, yet it cuts. That cheerfulness is the summer of the heart. That sleep is the best stimulant, a nervine safe for all to take. That it is better to be able to say "no," than to be able to read Latin. That cold air is not necessarily pure, nor hot air necessarily impure. That there are men whose friends are more to be pitied than their enemies. That advice is like castor oil, easy enough to give but hard enough to take. That wealth may bring luxuries, but that luxuries do not always bring happiness. That a cheerful face is nearly as good for an invalid as healthy weather. That grand temples are built of small stones, and great lives made up of trifling events. That it is not enough to keep the poor in mind; give them something to keep you in mind. That men often preach from the housetops while the devil is creeping in at the basement below. That life's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them. That hasty words often rankle in the wound which injury gives, and that soft words assuage it; forgiving cures, and forgetting takes away the scar.

OFFERINGS RECEIVED FOR MANTI TEMPLE.—Emanuel Saxton, 1s.; Louisa Ancell, 3d.; Joseph Abel, 2s. 6d.; Obed Abel, 2s. 6d.

DISTRICT MEETINGS will be held in Good Templars' Hall, 87 Gallowgate, Glasgow, May the 14th. The meetings will commence at 11 a.m., and at 2 and 6-30 p.m. President George Teasdale is expected to be present

ADDRESS CHANGED.—Elder John H. Kelson, President of Newcastle Conference, has removed to 15 Cardigan Street, North Stockton-on-Tees.

RELEASES AND APPOINTMENTS.—President Franklin S. Bramwell is released from the presidency of the Nottingham Conference, and Elders Myron D. Higbee of the Sheffield Conference, and Henry Eddington of the London Conference, to return home.

Elder George G. Hales is appointed to the presidency of the Nottingham Conference.

Elder Sylvester Bradford is released from laboring in the Nottingham Conference, and appointed to labor in the Newcastle Conference.

Elder John H. Hayes is appointed to labor in the Nottingham Conference.

FACTS AND EVENTS.

The death is announced from Cannes of M. A. Nobel, the inventor of dynamite.

About 5,000 German and Irish emigrants left Liverpool *en route* for America on the morning of the 19th inst.

Last year was exceptionally fatal to places of amusement, no fewer than eighteen

being either wholly or partially destroyed by fire, with an accompanying loss of about 400 lives.

The curious phenomenon of "red snow" was observed the other day in the Gail Valley, Tyrol. It appears the size of the hand on the white surface of the snow, and when left to melt on a piece of paper, there remains a brick-colored sediment.

The lager beer brewers throughout the United States have locked out the whole of their workmen. The issue involved is the refusal of the brewers to sign a contract binding themselves to employ only union men, and to use the materials handled exclusively by unionists. The total number of men locked out is 75,000.

M. Gervais, a French authority, says there are men capable of bearing arms—in Germany, 5,000,000; in France, 4,500,000; in Austria-Hungary, 1,800,000; in Italy, 2,000,000; in England, 800,000; in Russia, 6,000,000; and in all the other European States, 4,000,000. That gives a total of 25 millions. Of that number 10 millions are trained soldiers.

The annual spring influx of emigrants to the United States is larger than usual. They are arriving at New York now at the rate of a thousand a day, and nearly 54,000 have arrived since January 1. This is 3,000 more than the first three months of last year. The news is published from London that the rush of Irish emigrants is so great that the Transatlantic companies are unable to accommodate them.

According to a letter from the German-Russian frontier, the outbreak of a war with Austria is more than ever expected in Russian military circles. At the same time opinions as to the probable result of a war are said to be very much divided, and there are not wanting those who apprehend the worst. In some Russian quarters a military catastrophe would even be considered as a great boon, as likely to initiate a new era of reform.

The *Kreuz Zeitung* reports that a general strike amongst the various trades in Germany appears imminent. In addition to the recent strike at Mayence, where there was rioting, the shoemakers, glassblowers, burnishers, nailmakers, blacksmiths, bricklayers and stonemasons of Berlin have struck. Several thousands of weavers have turned out at Reichenbach, in Saxony, and at Halle a serious encounter between the strikers and some soldiers is reported.

The returns of the Government sales of land in the United States for the fiscal year ended June, 1887, show that the total area disposed of was 17,406,658 acres. This enormous extent of land is really new land actually sold for cash to speculators and others, or allotted to settlers intending to build homesteads thereon, or as timber lots. It does not include land certified to the railway companies, swamp lands allotted to the various State Governments, or mere transfers to be held on public account until they are required for actual settlement. The land sold to speculators and others is equal to the whole area of the three States of Massachusetts, New Hampshire and Vermont. In 1885-86 the quantity sold was upwards of 18,000,000 acres, in 1884-85 upwards of 16,000,000 acres, in 1883-84 upwards of 18,000,000 acres, and in 1882-83 very nearly 17,000,000 acres.

CORRESPONDENCE.

Glasgow, April 13, 1888.

President George Tinsdale:

Dear Brother,—At present, eleven Utah Elders are laboring in the Glasgow Conference, which embraces the whole of Scotland, and the Shetland and Orkney Islands.

Elders Steele and McFadyen are stationed at Aberdeen, and from word last received, were in good health, fine

spirits, and doing all within their power to push the interests of the work in that locality.

Elders Brown and Farnsworth are located in Dundee, to which place they were sent about two months ago, we thinking it quite possible that a satisfactory opening could be made there.

These brethren write us that they

are well and doing all that is possible under circumstances not the most advantageous to get our principles before the people.

Elders Whitaker and Flake are laboring in Fifeshire with headquarters near Dunfermline. They inform us that they never felt better either in body or spirit. They are greatly encouraged at the friendly reception their labors are receiving in some quarters.

Several persons are earnestly investigating the principles of the Gospel, and the indications are favorable to the assumption that ere long some of them will make application for baptism.

Elders Low and Durrant are quartered at Haddington, within twenty miles of Edinburgh: Elder Low is enjoying good health, but we are sorry to state the health of Elder Durrant, for some time past, has not been of the very best. The brethren reported a spirit of indifference manifested on the part of the people generally towards their important message. At times, however, it is their lot to meet with a few persons of unprejudiced minds, who listen with attention and evident pleasure to their teachings. They are in hopes that the near future will bring to view some of the fruits of their labors.

Elder Sutherland, who is laboring alone in the town of Bathgate and vicinity, reports favorably. His health is exceptionally good, and he is in cheerful spirits and busily engaged in distributing tracts and holding meet-

ings when opportunity affords.

Since the re-opening of this District, some three months ago, a very good foothold has been secured which will not be relinquished if energy and perseverance count for anything.

Elder Stanford and myself are looking after the interests of the work in Glasgow and the suburban burghs. Elder Stanford makes occasional trips through Ayrshire, visiting and holding meetings with what Saints and friends we have in that section. The work in Glasgow, taking everything into consideration, is progressing very satisfactorily.

Only last evening, at the Public Baths, nine persons were baptized, Elder Stanford officiating. It will only be a very short time before further additions to our numbers will be made here. Thus you see, Brother Teasdale, the great latter day cause is still on the move in Scotland, although not moving ahead as rapidly as we would wish to see it. "Mormonism" has to meet in this country its share of that which it has had to face throughout the entire world from its incipency—a misrepresentation of principles and an impugment of motives; and this is a check to its progress.

With kind regards to yourself, Brothers Roberts and McAllister, and praying that the blessings of God may at all times attend and direct all your labors of love, I remain your brother in the Gospel of Christ,

JAMES T. THORN.

MINUTES OF THE LEEDS CONFERENCE,

HELD AT THE TEMPERANCE HALL, BRADFORD, SUNDAY, APRIL 1, 1888.

PRESENT on the stand: Apostle Geo. Teasdale, President of the European Mission; Elder B. H. Roberts, of the Liverpool Office; Heber J. Giles, Daniel K. Green and James Booth Traveling Elders in the Manchester Conference, and John Quigley, President of, Robert W. Stoney and Joseph Eckersley Traveling Elders in the Leeds Conference.

11 a.m.

Meeting opened with singing.

Prayer by Elder B. H. Roberts. Singing.

President Teasdale addressed the meeting. He was pleased to meet with the Saints in Conference, could not see any reason why the Saints should not enjoy the Spirit of God to the same extent as though there were thousands present. The reports given of the Leeds Conference in the past had not been very cheering; and had it not have been for the revelations of

God's Spirit, we should not have had the privilege that we now enjoy; the Conference would have been broken up and joined to another. The Lord had sent the missionaries and they were here to teach the principles of life and salvation, and those who reject their testimony reject God. The Saints of God are under the necessity of living lives of purity, and of keeping themselves unspotted from the world. Every person will be judged according to his works and not his profession. The speaker loved the few Saints in this Conference, and was as anxious for their welfare as though there were thousands in the Conference. He invoked the blessings of God upon all the Saints and Elders.

The Branch Presidents gave reports of their various Branches; the reports were very cheering. During the past three months there have been twenty-six baptisms, three Branches organized, and there was every appearance of a good work being done in the future.

Elder Stoney reported the Leeds District. He had witnessed a great change take place in the Leeds Conference. A few months ago, President Teasdale told the speaker that a good work would be accomplished in it, and he was pleased to bear testimony that the Lord had blessed the efforts of the Elders in their labor. He could represent all the Saints in his District as living up to their duties. The Speaker felt to rejoice in his labors, he had had the pleasure of baptizing a few into the fold, and prayed that the work of God might still grow and prosper.

Elder Eckersley reported the Huddersfield District; said the past three months had been the happiest time of his life. The Saints in his District were a good people. When they met together the Spirit of God was with them, and the meetings were well attended by strangers. The prospects were bright for a few being added to the Church in the near future. He felt there was great need to thank God for the good work that had begun, and prayed that it might continue.

Elder Giles, of the Manchester Con-

ference, said he always felt at home when in company with the Saints. He had been sent of God to preach the Gospel, and he rejoiced in being a teacher of righteousness. The Latter-day Saints were few, but they were traveling in the right path. There is but one way that we can obtain salvation, and that is by obedience to those principles revealed in the Gospel of Jesus Christ. Referred to the necessity of prayer, and exhorted the Saints to faithfulness.

President Teasdale was very pleased to listen to the good reports that had been given. He had embraced the Gospel thirty-five years ago. They were humble, illiterate men that taught him its principles, but he went to God, his Father, and prayed to Him with an honest heart, and he was led to embrace the Gospel, and he received a knowledge of its divinity. Spoke for a short time upon the first principles of the Gospel, and the restoration of the authority of God to the earth. The Savior was coming to take vengeance on them that know not God and obey not His Gospel.

Singing. Prayer by Elder Quigley.

2 p.m.

Singing. Prayer by President Teasdale.

The Sacrament was administered by Elders R. W. Stoney and F. Balm.

Elder Booth, of the Manchester Conference, addressed the meeting; reading from the 1st chap. of Isaiah, showed by nature, we are all sinners. The servants of God were sent forth delegated with authority to teach the laws of God, which, if obeyed, would redeem men from their sins through the atonement of Jesus Christ. Bore testimony that Joseph Smith was a prophet of God, and the time would come when all men would know it as well as himself. Related a little of his experience, and bore a powerful testimony to the truths of God being taught by the Latter-day Saints.

Elder Roberts occupied the remainder of the time in a discourse on the powers and operations of the Holy Ghost.

Singing. Prayer by Elder Eckersley.

6 p.m.

Singing. Prayer by Elder Green.

Elder Green was the first speaker. He began by alluding to the sacredness that should be attached to the partaking of the Sacrament of the Lord's supper, and the order of administering, etc. The speaker knew of no greater science that men could study than the Gospel of Jesus Christ. He had learned by experience that if we desired to possess the gifts of the Holy Spirit, we should have to labor to receive them. Was pleased to see the reformation that had taken place in the Conference, and hoped the work would continue to progress.

President Teasdale said, that in the days of Noah there was a great amount of religion, but the people rejected the Gospel, for which reason they were cast in the prison house of God. The Spirit of Jesus went and preached to the spirits of those people that were disobedient in the days of Noah. He read several passages of Scripture, proving that the spirits of men lived with God in the spirit before dwelling upon the earth in the flesh. God was the father of the spirits of all flesh, and Jesus was the first born among many brethren. God has a claim upon our affections, because He is our Father, and He asks that we love Him and keep His commandments, which, if we do, He promises to crown us with eternal

lives in His kingdom. The speaker closed by bearing a faithful testimony to the Divine Mission of Joseph Smith.

Elder Quigley occupied the remainder of the time in giving good counsel to the Saints. He desired most of all to impress upon the minds of all present the necessity of learning their duties in relation to the work of God. Every blessing God has promised to His people is predicated on law, and unless we are willing and do keep the laws of God we cannot obtain the favors and blessings of heaven. Satan is ever on the alert seeking to deceive the Latter-day Saints; but there is no danger of them being led astray if they keep the Spirit of God in their possession. He hoped the Saints would treasure up in their hearts the good teachings and counsel they had received at Conference. The Spirit of God that day had brought love, joy, and peace. He prayed that these blessings might constantly be enjoyed by all present.

President Teasdale presented the general and local authorities of the Church in the usual order, all of whom were sustained by unanimous vote.

Singing. Prayer by Elder Roberts.

A good spirit prevailed all day, and the meetings were well attended by Saints and strangers.

JOSEPH ECKERSLEY, Clerk.

EDUCATION OF THE YOUNG.—As each step of a ladder is useful only when those below it have been firmly trodden, so each step in education depends for its success upon the previous steps having been well taken. Thus the very earliest years of school-life demand at least as much ability, judgment, experience, and clear-sightedness in the teacher as do any subsequent ones, if not more. To commit the little ones to any but competent and responsible hands is one of the most fatal errors that can be made in education. It is during these years that the strongest impressions are made, and that the firmest and most lasting habits are formed.

LEARN TO BE SELF-RELIANT.—People who have been bolstered up all their lives are seldom good for anything in a crisis. When misfortune comes, they look around for somebody to cling to or lean upon. Once down, they are utterly helpless, and can never find their feet again without assistance. Such silken fellows no more resemble self-made men who have fought their way to position, making difficulties their stepping-stones and deriving determination from defeat, than bushes resemble oaks. It is unwise to deprive young men of the advantages which result from energetic action by assisting them over obstacles which they ought to be able to surmount alone. Did a man ever learn to swim well who placed his whole confidence in a cork jacket? This assistance may be of advantage for a few lessons, but he who would learn to care for himself must cast aside all such supports.